

**Political History Collection
Interview H.0229.01 : Tape 1**

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Name: Jama Ngagdrug [Tib. ja ma ngag phrug]
Gender: Male
Age: 80
Date of Birth: 1923

Abstract

Jama Ngagdrug [Tib. ja ma ngag phrug] was a monk and trader from Targye Gomba [Tib. dar rgyas dgon pa] Monastery in Kham. He was one of the tsondzin leaders in Chushigandru and was with Gombo Tashi [Tib. mgon po bkra shis] when he went to get the government's guns from Shang Ganden Chöngor [Tib. dga' ldan chos 'khor] monastery in 1958. In this interview, he discusses the Shang expedition in detail and the fighting in 1958 that ensued when they tried to return to Lhoka.

Tape 1

Q: How old are you?

A: I am 80 years old.

Q: Please tell me about how Chushigandru was started, and who made the plan for setting up the organization?

A: I have to start from my family. I was a monk in Targye Gomba [Tib. dar rgyas dgon pa] Monastery [in Ganzi]. My family was called Gesar Jamatshang [Tib. dge gsar bya ma tshang]. I had two maternal uncles at home. My older uncle was called Champa Lhundrup [Tib. byams pa lhun grub] and the younger one was called Yeshe Thöndrub [Tib. ye shes don grub]. My brother-in-law was called Kelsang [Tib. skal bzang]. Champa Lhundrup and Kelsang died in prison in Ganzi.

Q: Why were they imprisoned?

A: In the beginning, the Chinese said that they are going to liberate us, but they actually didn't implement the liberation. At that time, one of my neighbors called Nortse [Tib. nor tshe] was a cadre and was killed by somebody. My brother-in-law Kelsang was wrongly accused of killing this cadre. After that, he was imprisoned and died in the jail. Later, when the Chinese liberated that place [implemented democratic reforms], two of my uncles were also arrested and my elder uncle died in the Ganzi prison.

Q: What was the reason for arresting them?

A: They were arrested when they implemented the liberation.

Q: When the Chinese said that they were going to liberate you, did your uncles say that they will not accept the liberation?

A: They didn't say strongly that they are not going to accept the liberation. Actually, our household was rich and big. Therefore, the Chinese didn't leave them like that.

Q: Was your family a chief [Tib. dpon] of that place?

A: No, but they were rich.

Q: Because of being rich, two of your uncles were arrested, right?

A: Yes. After that, my older uncle Chamba Lhundrup died in the Ganzi prison and the younger one died in the Ranakha prison. At that time, I was the Jiso of Targye Gomba Monastery and was living in Banagshöl in Lhasa.

Q: Do you remember what year that was?

A: It was in 1954. At that time, Chushigandru was just about to start. There was another person from Targye Gomba called Chöra Nyerpa Tenzin Phüntso [Tib. chos ra gnyer pa bstan 'dzin phun tshogs]. He was the nyerpa (manager) in charge of the Tsenyi Tratsang [Tib. mtshan nyid grwa tshang]'s debate grove [for the monks who were studying dialectics]. I was the manager for the main monastery.

Q: At that time, both of you were in Lhasa, right?

A: Yes. In the past, Gyalo Thondup returned to Tibet from China [in 1952]. Yabshi Trunyi Lhamo Tsering [Tib. drung yig lha mo tshe ring] was his friend. Lhamo Tsering was sent to the Regent Reting's house.

Q: Who sent him to Reting?

A: Probably, Gyalo Thondup sent him.

Q: Did he sent Lhamo Tsering to meet Reting Rimpoche?

A: Yes.

Q: What year was that?

A: I am not sure about the year.

Q: At that time, Chushigandru was not set up, right?

A: Yes. After that, Gyalo Thondup went through Lhoka to India and took 5 children with him [in 1952].

Q: What were the 5 children for?

A: He put them in school.

Q: Where were the 5 children from?

A: One was called Tashi [Tib. bkra shis] and another one was called Trinley [Tib. 'phrin las]. They were from Lhoka. One of them was called Tsültrim [Tib. tshul khriims] and another one was called Sonam [Tib. bsod nams]. Gyalo Thondup took them and put them in school in Darjeeling.

Q: They were just put in school and they didn't do any kind of secret work, right?

A: Yes.

Q: What was the purpose of sending them to the school?

A: They were planning for them to work as interpreters for the trainees who would be trained in America. After that, Gyalo Thondup went to Taiwan. At that time, the Taiwanese told him, "You should stay in Taiwan. We will give you whatever position and rights that you want." But Gyalo Thondup would not stay there because he was the Dalai Lama's brother and he had to work for Tibet. After that, he went to Hong Kong and then he went to America and contacted the American C.I.A. The Khamba trainees for the CIA occurred much later in 1957]

Q: How do you know all this?

A: Gyalo Thondup and I were friendly.

Q: So you heard this from Gyalo Thondup, right?

A: Yes. And I also heard this from Andru Jinda [Tib. a 'brug sbyin bdag] [Gombo Tashi].

Q: So your information is reliable, right?

A: Yes. At that time, Gyalo Thondup talked with the C.I.A. about setting up a regiment in Lhasa and about getting American's help [for the Tibetans]. At that time, Lodrö Phüntso [Tib. blo gros phun tshogs] who was related to the Andrutsang family [note: and was from Litang] was in Kalimpong.

Q: Was he a brother of Andru Jinda?

A: Probably, he was the family's magpa.

Q: So, Lodrö Phüntso and Andru Jinda were from the same family, right?

A: Yes. At that time, Gyalo Thondup talked through Lodrö Phüntso to Andru Jinda and told him to send people for training. Then, Andru Jinda sent Litang Athar [Tib. li thang a thar] and Lotse [Tib. blo tshe] for the training.

Q: When Athar and Lotse were sent, how long had it been since the 5 children were sent?

A: It had been about 2-3 years [it was actually 5 years]. In the beginning, Andru Jinda had talked secretly about making war in the

Baligyeshum areas [Batang [Tib. 'ba' thang], Litang and Gyaltang [Tib. rgyal thang]], but they were unable to do that. Then they thought of starting [an organization] as a religious movement [Tib. chos phyogs].

Q: So, in the beginning, Gyalo Thondup contacted Andru Jinda through Lodrö Phüntso and Jinda had the thought of making war in Baligyeshum and later when they couldn't set up the organization exclusively from Baligyeshum, so they got the idea of setting up Chushigandru, right?

A: Yes. At that time, the people of Central Tibet (Tib. Üpa [Tib. dbus pa]) were not included in Chushigandru. This was because they thought that Lhasa was the capital of Tibet and the Dalai Lama was staying in Lhasa. Therefore, if Central Tibet would make a move [Tib. 'gul skyod rgyag], they [the Chinese] will arrest the Dalai Lama.

At that time, because the Chinese had liberated the Kham area, many Khambas and many people from Amdo had arrived at Lhasa. At that time, Baba Phüntso Wangye [Tib. phun tshogs dbang rgyal] had arrived at Lhasa with three Chinese leaders [Tib. dpon po]. They called a meeting in Taring's [Tib. phreng ring] house for the traders and I also went there as a trader.

Q: At that time, what was your position?

A: I was the Jiso of Targye Gomba. I was kind of an important person so I was called to the meeting.

Q: Did Phüntso Wangye call you to Taring's house?

A: Yes.

Q: At that time, you hadn't become a member of Chushigandru, right?

A: At that meeting the Chinese said, "Many people from Kham and Amdo [Tib. dotö] and Dome have given up their homeland and come to Lhasa. You should go back to your own homeland. There is no place for you to stay here. The People's Liberation Army will help you and will take you in trucks. You won't need to spend any expenses." [this was in late 1957]

Q: At that time, Phüntso Wangye was a communist, right?

A: Yes, he was one of the high communist cadres. Some people said at the meeting, "We are not going back. We can't trust what the Communist Chinese say. In the beginning, they said that they have come to help the Tibetan people in terms of people and animals. After that, they built the highway up to Lhasa. Leave alone helping the Tibetans, they did the so called liberation and did unprecedented things like putting saddles on human beings and putting reins in their mouths. The Chinese are doing all the worst things. So, we don't have any faith towards the Chinese."

Q: Who said that?

A: Derge Phurba Trinley [Tib. phur pa 'phrin las] said that.

Q: Who were the persons attending the meeting?

A: Among the important persons, there were Jagö Namgyal Dorje [Tib. bya rgod mam rgyal rdo rje] and Phurba Trinley. There were about 14-15 people. All of them were important persons. At the meeting, Phurba Trinley and Triu Wangye [Tib. tre hor dbang rgyal] talked a lot and said that we have decided not to go back. After that, the meeting was adjourned. Then Chushigandru said that we are going to offer a golden throne to the Dalai Lama.

Q: How did you get the idea of offering the golden throne?

A: We were saying that we should start from the side of religion. If we didn't start from the religious side, we couldn't make relations with the people.

Q: At that time, did the deity give a prophecy that you should start from religion? Or was offering the golden throne just a method for making relations with the people?

A: The deity didn't give a prophecy. At that time, each of the rich households donated 300 dotse. There wasn't a single household that didn't make a donations for the golden throne. At that time, we were able to make relations between the [regional] groups and the important persons in those groups. After the throne was offered, Chushigandru held a meeting.

Q: Who was your main leader when you offered the throne?

A: Andru Jinda was the main leader.

Q: Was he elected by the people?

A: No, he became the leader because he started the organization.

Q: He became the leader because he was the person who started the Chushigandru, right?

A: Yes.

Q: At that time, the organization wasn't named Chushigandru, right?

A: Yes.

Q: You didn't have the name. But the people in Chushigandru were gathering together, right?

A: Yes. Then we held a meeting in Andru Jinda's house. At that meeting, the only subject was whether we will have solidarity or not. Everyone had to talk about that. If we were saying that we will have solidarity, then we have to take an oath at the front of the photo of the Dalai Lama. After that, all of us prostrated at the photo of the Dalai Lama and we took the great oath [Tib. mna' chen po] that we will have solidarity.

Q: How many people were there when you took the oath?

A: At that time, all of us didn't take the oath at the same time. We took the oath one after another while calling the other people in the groups. We didn't take the oath at the same time.

Q: How many people attended the meeting?

A: There were people from only 23-24 [regional] groups.

Q: Was there one person from each group?

A: Some of the groups had one and some of them had two people. Actually, people from the 23 groups gathered together only in Drigutang [Tib. gri gu thang].

Q: When you took the oath, did you write down the contents of the oath?

A: We just took the oath saying that Chushigandru will have solidarity. We didn't write it. At that moment, people were not worried about people revealing the secret because we took the oath in the front of the photo of the Dalai Lama. After that, we held a meeting and said that we shouldn't stay like this just saying that we took the oath. We have to buy horses and guns. If we don't buy horses and guns, in the future if the Chinese raised their hands to hit us, we will not be prepared.

Q: Who first put forward this idea?

A: It was Andru Jinda. So we decided to buy horses and guns. One day we held another meeting. At that time, there were 7 groups that attended the meeting.

Q: Who were the 7 groups?

A: There were Derge and Chantreng. I don't remember one by one. At the meeting, Andru Jinda said, "It is useless for us if we just buy horses and guns and stay like this. We have to make the decision whether we should go out or stay in Lhasa. So we should do the divine lottery (Tib. senriy). Then they made two tsamba balls and weighed them so that they were the same weight. In one of the tsamba ball it was written on piece of paper "go out" and in the other, it was written "stay in." It was decided to do whatever the lottery said.

Q: Where did they roll the tsamba balls? [roll them in a bowl until one falls out which is considered the answer]

A: They rolled them in front of the statue of Avalokitesvara in the Jokhang. Then one of the tsamba balls came out. Andru Jinda picked up the senriy [ball] and in it was written "go out." So it was decided that we shouldn't stay in Lhasa.

Q: At that time, didn't you ask the oracle to go into trance with Shungden [Tib. shugs ldan]?

A: No, we didn't. At that time, there wasn't any so called Shungden. [Note: this is incorrect] Then Jinda said that we have decided to go out, but it is not confirmed which direction we should go, for example, to the east, south, west or the north. Nevertheless, you should get prepared. Actually, they had planned to go to Lhoka.

At that time, I couldn't just leave, because my younger brother was out trading in the Sog [Tib. sog] area. I had to wait for him to come back. At that time, Gyalo Thondup came to me and asked me whether I could leave or not. At that moment, I just lied and said "I can't leave now. So I am going to sell my horses and my guns."

After that, Andru Jinda left and he left a message with Gyado Thondup saying, "Tell Jama Ngagdrug that I am going for a pilgrimage in Lhoka." He said that he is going to Lhoka. After that, my brother arrived at Lhasa and we ran away to Lhoka. At that time, we had about 60 riders with us.

Q: Were all of 60 riders from Targye Gomba?

A: Yes. We crossed the river at the Tsetang [Tib. rtse tang] ferry site.

Q: Did you ride horses when you left Lhasa for Tsetang?

A: Yes, we rode horses and led the mules. At that time, there was a Chinese regiment in Tsetang. One side was the mountain and other side was the river. I stayed in that place until 15 of my soldiers had passed the Chinese regiment because if the Chinese would have attacked them I had to fight with the Chinese.

Q: Did you stay at the ferry site?

A: I stayed on the hill near where the Chinese regiment was located. After that, we stayed for a week in the Tara Temple [Tib. sgrol ma lha khang] in Trandrug [Tib. khra 'brug]. Then we stayed 2 days and nights in the monastery that belonged to the Senior Tutor of the Dalai Lama [Tib. yongs 'dzin gling rin po che]. Then we received a message from Drigutang saying, "You should

come and arrive at Drigutang before the 15th. If you don't arrive before that time, we won't regard you as Chushigandru soldiers." At that time I said, "This is a silly [Tib. byabs chung] message. Even if this message was sent by Andru Jinda, this is a silly message. Can we handle the Chinese Communist Party [only] before the 15th? They are talking rubbish." Then we arrived at Drigutang and stayed for a week. At that time, Andru Jinda said that we are going for an inspection [Tib. sa skor]. So half of the troops should come with me and the other half should remain here.

Q: At that time, had most of the soldiers gathered in Drigutang?

A: There were over 1,000 riders gathered in that place. After that, we [the group with Gombo Tashi] departed from Drigutang and came through Yamdrog [Tib. yar 'brog] and set up the camp at the Nyabsog [Tib. nya srab] ferry site. We sent 200 riders to Chushul [Tib. chu shur] as the advanced troops. They were to act as the vanguard [Tib. gdong len] [really rear guard] if the Chinese would come while most of the soldiers were going behind. Then we crossed the river in coracles and stayed on the other side of the river.

At that time, Andru Jinda had brought the Chinese Lobsang Tashi [Tib. blo bzang bkra shis] and another Chinese youngster. The Chinese youngster ran away on that day. He stayed behind pretending to urinate and then he ran away. When we camped in the evening, we learned that the Chinese youngster was missing.

In a pasture called Sinde Nara [Tib. ?], some of our soldiers took 15 horses like bandits. The horses had been left there for grazing. Later, we came to know that those horses were belonged to Karmapa [Rimpoche]. Therefore, we had to return them because we were saying that we are fighting battles for religion so we shouldn't take Karmapa's horses.

Andru Jinda told Gyado Thondup, Phurba Trinley and me, "The three of you should go ahead and return Karmapa's horses and bring all the other horses that are in Sinde Nara. After that, about 100 riders went with us to Sinde Nara.

Q: At that time, were you appointed as a magji?

A: I wasn't a magji. I was the Tsondzin of the Targye Gomba group. We went to Sinde Nara where the horses and the mules of the traders were being left for grazing. We were told to bring all the horses that were grazing in that place. There were about 200 horses and mules there. I sent about 40 riders on one side and 40 riders on the other side and 25 riders behind to take the horses. When we brought the horses and the mules, I got separated from the people who were bringing the horses and got left behind. So then I went to the nomad's area in Karkhang [Tib. bkar khang] and I stayed alone on a plain.

Q: At that time, were you alone?

A: Yes.

Q: How were you left behind?

A: The other soldiers brought the horses and went ahead. I was left behind and then it became dark. I went to a nomad's place and told them to give me a cup of tea. They said that they hadn't boiled tea so I told them, "Give me some yogurt or butter milk." They gave me yogurt. Then I told them to give me tsamba. They gave me tsamba and I ate tsamba with yogurt."

On the next day, I got to the regiment when it was almost sunset. I told Andru Jinda that there were about 200 horses and mules and that I had brought all of them. Jinda said "Well done! This is like what was written in the Gesar story where they had brought horses [Tib. ge sar rta 'ded].

At that time, a person called Pachen [Tib. dpa' chen] from Targye Gomba fled and came up to Lhasa and said that initially he had brought over 100 people with him, but when they arrived at Lhasa there were only 50-60 of them left. The others had been killed on their way to Lhasa when they fought with the Chinese along their way.

Three of their soldiers told me that when they arrived at the place called Tenling Tshopa [Tib. ?] which belonged to the Karmapa, the Chinese attacked them at night and 5-6 of their soldiers were killed and two of them wounded. The remaining soldiers arrived at Drigutang.

Q: The main leader was not wounded, right?

A: Yes. He was called Pachen in Targye Gomba. He was a very tough person.

Q: Was he a Jiso in the monastery?

A: He was the nyerpa of the chōra and was in charge of the monks who were learning dialectics/debating. At that time, Andru Jinda told the fighters, "if there are any fighters in the groups who volunteer to go to Drigutang, I will give you the horses and mules that we got from Sinde Nara." Later, some of the fighters volunteered to go to Drigutang and the horses and the mules were given to them."

After that, we were approaching Dokarsumdo [Tib. mdo mkhar gsum mdo]. At that time, my group was the advanced troop [Tib. sngon 'gro]. A stream was flowing through the valley. Our regiment was quite near Dokarsumdo and we had to go over a bridge. At that moment, two women came. One of them was carrying a child. The other carried something on her back. The two of them said, "You can't get through this place. 500 Chinese soldiers have been waiting for you for several days and many trucks have also arrived so you shouldn't go this way".

At that moment, I sent Tau Khedrub [Tib. rta'u mkhas grub] to tell Andru Jinda about that. Then the Chantreng Magji Lonphel

Tsültrim [Tib. blo 'phel tshul khirms] came over. I knew him before that. He wanted me to come up with him. I had two servants and Theyong Aka [Tib. de yomg a ka] was also with me so there were 8 of us altogether. Lonphel Tsültrim told me, "We should not stay here. We had better go." However, I told him, "The Chinese have been waiting for us so we shouldn't go riding horses. We should leave the horses behind and walk. This is the first battle, so we should win the battle. If we don't win the first time, it will be an inauspicious sign."

A: At that time, Lonphel Tsültrim told me "We have arrived at the place where the enemy is, so we should not hold back." I told them that we shouldn't ride on horseback, but he didn't listen to me. Then I told them to bring the horses and we rode horses and went ahead. I was at the front. There were two mountain ranges like this and the Chinese were waiting in this place. I saw that a group of Amdowas had already arrived at that place.

Q: Were those Amdowas among the advanced troop?

A: Yes, they were. They had set up the military flag and I made my troops move where they had erected the flag. The Amdowas told me, "We sent two soldiers to watch and we know that this is the place where the Chinese are waiting so we shouldn't go along this place until the two soldiers give us a signal."

After that, Lonphel Tsültrim said that we should go now. At that time, we had 24 riders and we rode horses and went ahead. I saw there was a person from Litang who rode a reddish horse. He told us, "You guys shouldn't go this way. All of you will die if you don't send a person to watch." Even at that moment, Lonphel Tsültrim didn't listen to them. When somebody has come to the time of their death, it is impossible to stop him. When we were going ahead, the Chinese started shooting at us, but we were still riding forward.

Q: You were in the rear, right?

A: Yes. Just after that, one of our soldier was killed and his horse came back and there was blood on the horse. Then I told two of my servants to withdraw. Right after that, one of the horses of my servants was killed. Then I saw that the Chinese were shooting very severely and they were also throwing hand grenades. At that moment, only Theyong Aka and I were there. So I told Theyong Aka, "Let's withdraw."

Andru Jinda and one of his servants were staying where the Amdo soldiers had been staying. At that time, about 20 of our soldiers were still going ahead and some of them were killed right at that place. At that moment, Andru Jinda was still shooting and I told him, "Don't shoot. You should stay here and make a plan and put forward your ideas."

Q: At that moment, could you see the Chinese so that you could shoot at them?

A: Yes, they were going along the road. Right after that, the Chinese shot the rock and small pieces of rock hit him and Andru Jinda's face was bleeding. Then his servant told me to stay with Andru Jinda and he will go to get some water and he brought some water and washed Andru Jinda's face. [Note: He is confused. Andru was wounded in a later battle much further east]

Q: When Andru Jinda was wounded, who else was there?

A: There was only his servant and me.

Q: At that time, was Radrū Ngawang [Tib. dbra phrug ngag dbang] with Andru Jinda?

A: He was on the other side of the river. At that time, Andru Jinda told us, "We need some volunteers to come out." Gyado Thondup and I went forward as volunteers and many other volunteers also came out.

Q: What did the volunteers have to do?

A: It was for charging forward against the Chinese at the front. Ragrag [Tib. rag rag] was among the volunteers.

Q: Was Sey Sey [Tib. ser ser] among the volunteers?

A: No, he wasn't. Sey Sey was in the regiment in Lhoka. Ragrag was the best among the Litang soldiers. At that time, Andru Jinda gave us some barley and said that it was blessed barley [Tib. phyag nas] given by the Panglung Gyalchen [Tib. spang lung rgyal chen] [Shungden [Tib. shugs ldan]] and all of you should eat it. After that, we charged forward amidst the fields and there were many small fences around the fields and there were also many ruins on the way. At that moment, Ragrag and I were at the front. We went into the houses and shot the Chinese who were there. At that time, we were able to get some guns from the Chinese who were killed and we sent the guns to Andru Jinda.

Q: How many guns did you get?

A: We got 4 rifles and a Bren-gun.

Q: You got that in the Dokarsumdo battle, right?

A: Yes. At that point we could no longer stay there and hold the place because there were a large number of Chinese soldiers.

Q: Had Lonphel Tsültrim already been killed at that time?

A: He had already left with the advanced troops and I didn't know about him. There were 24 riders with him. At that time, Ragrag told me to go and tell Andru Jinda that it would be difficult for us if the Chinese would come from the back side of this place. So we

should think about going to a safe place.

Q: Did he mean to go to the north?

A: He meant wherever we can find a safe place. At that time, Radrū Ngawang was on the other side of the river far away. Only Gelek Phüntso [Tib. dge legs phun tshogs] was killed in that place. My younger brother was also there. At that moment I saw that Andru Jinda was making the Chinese Lobsang Tashi [Tib. blo bzang bkra shis] fire the Bren-gun that we got from the Chinese and Jinda told me that I had done well.

Q: Did he mean that you got the gun from the Chinese?

A: Yes. I told him, "We didn't do well. It is useless just to kill some Chinese soldiers. It won't be all right if we can't find a place to go." Andru Jinda told me, "We have to go along this place. There isn't any other way." I told him, "if we could get through this place, I will cut off my neck [Tib. ngas ske bzhaḡ go]. It is impossible to get through this way, because the Chinese had been waiting for many days." After that, Andru Jinda came to my presence. It was almost dark then and he said that we are going to hold a meeting in the regiment.

After that, I was guarding the bridge on this side and Andru Jinda went to the other side of the river. Later, I sent some soldiers to the other side where most of the soldiers were with Andru Jinda and I send some food along with them for my brother who was then on the other side of the river.

Right after that, Taso [Tib. rta so] Chöndze came along and brought the message from Andru Jinda saying, "Ganzi Pema Yeshe [Tib. pad ma ye shes], Tsarongpa Athar [Tib. tsha rong pa a thar] and you should leave tonight. Andru Jinda will stay behind and fight tomorrow." Then he said, "Now they are asking the oracle Ganzi Apa Alo [Tib. a pha a lo] to go into trance with Gyalchen Shungden. This was the first time they asked the oracle to go into trance with Shungden in Dokarsumdo. He [Taso Chöndze] didn't say anything about the prophecy that Shungden gave.

Q: What did the deity say?

A: I didn't know what the deity told Andru Jinda. After that, I received a message saying I have to stay behind because the deity said that he will not give the prophecy if there wasn't a person from the office [Tib. las khungs] asking him for the prophecy.

Q: What do you mean office?

A: There was a kind of office under Andru Jinda. Tsarongpa Apa was in the office. So he went there.

Q: Did the deity give the prophecy after Tsarongpa Apa got there?

A: Tsarongpa Apa and most of people stayed at the place where they were asking the oracle to go into trance and I went ahead with the advanced troops. Later, I asked Tsarongpa Apa what prophecy the deity gave. Apa said, "Andru Jinda had said that this is the place where we should fight with the enemy." The deity was scolding and gave the prophecy "It is very bad for those people to go ahead without an order from Andru Jinda. You are not allowed to go ahead. You should wait for Andru Jinda to come." At that time, I told him, "What the hell was the deity saying? We went ahead according to the order from Andru Jinda." Right after that, 20 riders came behind me and they said that they were told to go fast and tell us to go quickly and Andru Jinda will come quickly.

Q: Who told them to go fast?

A: Andru Jinda sent the order saying "You guys should go ahead quickly and I will also follow you soon." Then we went the whole day and the night and arrived at the place called Mashog where there was the motorable road.

Q: That was beyond Dokarsumdo, right?

A: Yes.

Q: At that time, you guys fought the battle in Dokarsumdo, right?

A: Yes.

Q: How many people were killed from both sides in that battle?

A: In that battle, 37 of our soldiers were killed. We killed many Chinese. I can't tell you the exact number.

Q: Your group was the first in fighting the battle in Dokarsumdo, right?

A: Yes.

Q: As soon as you arrived at Dokarsumdo, did you ambush the Chinese?

A: How could we ambush the Chinese? The number of our soldiers was just 2 percent of the Chinese troops who had arrived there. Out of 24 riders, 17 of them were killed in that battle.

Q: At that time, if you didn't have those good protective talisman, you might have been killed, right?

A: Yes, at that time, only 7 riders could get through that place.

Q: At that time, did you notice that your talisman protected you?

A: I myself didn't notice that, but the other people told me, "You don't have any problem, you and your horse are not getting hit with bullets." They might have seen that the bullets didn't hit me.

Q: Didn't you notice that the bullets didn't hit you?

A: When I saw them shooting in the same direction where I was standing with other people, the bullets didn't hit me at all.

Q: At that moment, did you think that the protective talisman worked?

A: Yes.

Q: Tell me about paying 100 loads of tea bricks for your protective talisman.

A: During all the time of my presence in Chushigandru, there was not a single battle that I didn't join. But a single bullet neither hit me nor my horse. It was because I had a golden statue of the Buddha for which I paid 100 loads of tea bricks to a pilgrim. I also had the clothes of the Lamas in Lhasa, the statue of Avalokitesvara given by the 13th Dalai Lama during the war in Targye Gomba and the talisman Jigje Mahe [Tib. 'jigs byed ma he]. I also hung a Jigje Mahe on my horse's neck.

Q: So your horse also wasn't hit with bullets, right?

A: Yes.

Q: So you became brave, right?

A: Yes, after that, when we got to the Mashog highway, Andru Jinda came along and we could see the vehicles passing by from that place. After we crossed the highway, we fought with the Chinese, but there weren't any casualties. Then we went to Shang Ganden Chöngor [Tib. shangs dga' ldan chos 'khor].

Q: Dokarsumdo was the only battle that you fought before you went to Ganden Chöngor, right?

A: Yes.

Q: I heard from other people that the Chinese were waiting at 9 places, is that correct?

A: At that time, we didn't go to the places where the Chinese had been waiting. We went from the back side of that place.

Q: How did you know that the Chinese were waiting in 9 places?

A: At that time, we held a meeting and discussed whether we should go along the place where the Chinese were waiting or go around the mountain to the north.

Q: Did you hold the meeting in Dokarsumdo?

A: We held the meeting in Mashog. We decided to go to the north. When we went to Shang Ganden Chöngor, on the way we had to cross a big stream. At that time, Andru Jinda called me and said that I have to go to Ganden Chöngor and can't ride my horse. I have to go walking all the way. I told him, "if I can't ride my horse, then I am not going there. If I can ride my horse, then I will go." Then Jinda said "Okay, then you can ride your horse."

At that time, 250 riders had to go as the advanced troop. When we had to cross the stream, the horses were not going across the stream. So half of the soldiers rode horses and the other half walked. Then we arrived at a village and boiled tea, we had to take some horses from the miser. From that place, we could see the Ganden Chöngor Monastery. At that time, we planned that Radrū Ngawang will go to the dzong and Gawa Jimpa [Tib. dga' ba sbyin pa], Tawu Khedrub and I will go to the monastery. Andru Jinda and the main regiment arrived at that place around 2 p.m.

So we just pretended to arrest the monks of the monastery. Otherwise, the Chinese will cause trouble for them. We camped in a park [Tib. gling ga] and we brought 4 monks who were in charge of the monastery to the park. Then we took the weapons and the ammunition at night. There were about 360-70 rifles, a lot of ammunition, Bren-guns, several mortars and only one cannon that can be fired sideways [Tib. phred rgyag]. We stayed in that place for a week.

Q: At that time, didn't the monks say that they are not going to hand over the guns?

A: No, they didn't. The main monks in charge were brought out and they might have got the order from Drönyerchemmo [Phala]. At that time, Drönyerchemmo and the Trapchi Depön Tashi Bera [Tib. bkra shis dpal rab], had relations [with Gombo Tashi] and the two of them knew about that matter.

Q: At that time, didn't Andru Jinda have a letter from Drönyerchemmo?

A: He didn't have a letter. Anyway, he knew about that matter.

Q: Did they hand over the guns right away?

A: Yes. At that time Andru Jinda also sent a lot of letters to Shigatse saying that the army will come to that place and you should get prepared.

Q: Why did you plan to go to Shigatse?

A: Actually, we were not going to Shigatse, but we just said the opposite thing. After that, we sent some soldiers to the places between Shigatse and Ganden Chöngor to collect horses and they brought the horses. I heard that it was the idea of the Chinese Lobsang Tashi, but I don't know for sure. Anyway, an idea came out saying that since we had got the guns, we should split up into groups of 20-30 and fight the Chinese. If we go together, it won't work out. But Andru Jinda didn't agree with that idea.

After that, we went to Nyemo [Tib. snye mo]. Before daybreak, we took a rest and boiled tea. Then we drew lots there as to which of the groups should go first, second and third, etc. I was told to go among the advanced troop regardless of the lots. I said "okay." When we arrived at Nyemo, one of the soldiers from Chantreng told me, "I can't go ahead because I have to shoe my horse. So there were only about 4-5-6 people with me. At that time, the Chinese were already coming from behind and the main regiment started fighting with the Chinese. After a while, many Chinese were also coming from the front blocking our way.

Q: So your main regiment and your group were kind of squeezed in between the Chinese soldiers coming from the back and the front, right?

A: Yes.

Q: Did the Chinese soldiers come from Chushul, [Tib. chu shur]?

A: They came from the ferry site.

Q: Wow! That was dangerous. Was this the Nyemo ferry site battle?

A: Yes. Then we fought very severely and one of the soldiers from Gonjo [Tib. go 'jo] got injured and we sent people to take him to Andru Jinda. After that, about 15-20 riders came as reinforcement for us. At that time, Peldor [Tib. dpal rdor] told me, "Please go and tell Andru Jinda to send some reinforcement and some ammunition." Andru Jinda would listen to whatever I told him to do and I also used to criticize him directly. So I told Jinda that we need reinforcements and some ammunition. Then Andru Jinda told me, "You have done enough. We don't need to send reinforcement and ammunition now. We are going to withdraw from that place. You don't go down and send a person and make all the fighters withdraw and then we are going to leave."

Q: Did he say that he was going to Lhoka?

A: No, he didn't because we couldn't go to Lhoka. We were planning to go to the north. We had been fighting for 3 days and nights and some of our soldiers were killed and we killed a large number of Chinese in that battle.

Q: Can you tell me the number of the Chinese killed in that battle?

A: I can't tell you the exact number. At that time, there were Chinese in the fields and we also set the houses on fire where the Chinese were staying and we did many different things.

Q: In this battle, did the Chinese fire cannons?

A: They were firing cannons and machine guns. After that, we arrived at Karkhang [Tib. bkar khang].

Q: Was Karkhang located on the other side of the Shugola [Tib. shog bu la] mountain pass?

A: No, it was located on this side [the Nyemo side] of the mountain pass. That night we said that we should place people on sentry duty, but there wasn't anybody who could stand sentry because all of us had been fighting for 3 days and nights. So everyone fell asleep.

After that, I sent my brother with the advanced troops and right after that, Andru Jinda came with some riders. I told Jinda, "I didn't go with the advanced troops, but I sent my brother. At that moment, Jinda told me, "You should come with me." Then we loaded the cannon on a horse and the Chinese Lobsang Tashi was with us. He knew how to fire the cannon. Andru Jinda said, "we should send two riders to lead the main group with the pack animals along the mountain range in the direction where the sun is rising. And we should go through the valley." After that, we heard the gunshots of our advanced troop.

Q: At that time, did they confront the Chinese and start fighting?

A: Yes, they had confronted the Chinese and started fighting.

Q: At that time, did you hear the gunshots where they confronted the Chinese in Karkhang?

A: Yes, at that time, they were shooting very severely on the right side.

Q: Did your advanced troops shoot towards the right side?

A: There were many Chinese on the right side. So our people were shooting at the Chinese.